that the Sibyl's address to Æneas fills just 23 lines. A translation of the whole passage will show how far Virgil's words justify his interpretation of them:

'Thou Trojan son of Anchises, easy is the descent to Avernus; night and day lies open the portal of dark Dis. But to retrace thy steps, and to emerge into the breath of the open air, this is the task, this the labor. Some few whom gracious Jupiter has loved, or whom shining merit has exalted to the skies, heaven-born, have won their way. Woodlands cover the whole landscape between, and the Cocytus, gliding alone in its dark folds, flows all about. Yet if thy heart is so set, and thy desire so great twice to sail the Stygian waves, and twice to see black Tartarus; and if it be thy pleasure to indulge in this mad emprise, hear what thou first must do: there lies hidden in the dense foliage of a tree, with leaves and pliant stem of gold, a bough consecrated to Juno of the underworld. This bough has the protection of the whole grove, and is encompassed by the dark shadows of the valleys. Yet one may not enter the recesses of the earth ere he has plucked the bough with its golden foliage. This has the fair Proserpina commanded to be brought to her as a gift; and when the first is plucked, there fails not a second, also of gold, and the bough begins to sprout with the same metal. So then search deep with thy eyes, and when it is duly found, pluck it with thy hand, for it will yield of itself gladly and easily to thy touch if the fates beckon thee; otherwise, no power canst thou put forth to overcome, or rend it with hard steel.'

Tory's punctuation of the Latin text is at fault, as it so frequently is; but it is quite necessary to 'abolish' the period after *sequetur* in the last line but two, and to supply a semicolon—or at least a comma—after *vocant* in the penultimate line.

NOTE 39. PAGE 74.

'Moly,' or mandrake; Greek μολή. A fabulous herb of magic power, given by Mercury (whence Tory's 'Mercurial') to Odysseus as a counter-charm to the charms of Circe.

Black was the root, but milky-white the flower,
Moly the name, by mortals hard to find.
Pope's *Odyssey*, x, 365.

NOTE 40. PAGE 78.

Plutarch's *Symposiacs;* one of the treatises usually included in the collections known as the *Moralia*. Amyot's French title for it was *Propos de Table*, or *Table-Talk*.

At the table someone asks why Alpha is placed first in the alphabet. Protogenes gives the common answer of the schools, that it is so placed (1) because it is a vowel, (2) because it may be both long and short, (3) because its natural place is before the other vowels; if placed after *i* or *u*, it cannot be pronounced, will not make one syllable with them, and, resenting the affront, it seeks the first place. Put Alpha first and the other vowels are compliant and will join it in one syllable.

Then there is the story that Cadmus placed Alpha first because a cow is called Alpha by the Phœnicians, and they regard the cow as the first of essential things. Another reason is that Alpha is the first articulate sound made by children.

NOTE 41. PAGE 79.

'Whom my friend Publius does not outshine in dress, nor even Cordus himself, the Alpha of cloaks.'

The Epigram of Ausonius referred to in the next sentence is usually numbered LXXXVII in modern editions. It is addressed to a lecherous schoolmaster, Eunus, who likens the female organ of generation to several letters. Tory may have had before him an edition of Ausonius with the reading A for one of the letters concerned; but there is little if any authority therefor, and all editors are now agreed upon Δ (Delta) as the proper reading.

NOTE 42. PAGE 79.

All the quotations from Martianus Capella in this third book, giving the method of pronouncing the various letters, are taken from book VIII, § 261, of the work cited in note 31 above. The section consists of 23 lines, each line having a letter at its head, followed by the rule for pronouncing it; the letters being arranged in alphabetical order.

NOTE 43. PAGE 79.

'This [goat], amidst yonder dense hazels bearing twin kids, ah! left them on the naked rocks.'

NOTE 44. PAGE 79.

The meaning of these verses has no bearing upon Tory's text, but they may be translated something like this: 'Ah, sparkling eyes, fickle and worldly, your sly glances afford you keen delight.'

NOTE 45. PAGE 98.

The *Priapeia* is a collection of poems (about 80 in number) in various metres, on the general subject of Priapus. It was compiled from literary works and inscriptions on images of the god by an unknown editor, who composed the introductory epigram. From their style and versification it is evident that they belong to the best period of Latin literature. The couplet given by Tory is nowhere ascribed to Virgil. It may be found in No. 54 of the *Priapeia* in the first volume of Baehrens's edition of the *Poetae Latini Minores*. The meaning seems to be: 'If you join E and D, and add on top of them a pole, he who wants to cut D down the middle shall be painted.' It is evident, as Tory says, that if he intended to explain how to make E and D, he abandoned the intention.

NOTE 46. PAGE 99.

Maître Pierre Patelin.—Once more, as in the case of *Grecismus* on pages 18 and 117, Tory mistakes a book for a person. *Maistre Pierre Pathelin* was a famous play, of unknown authorship, which Mr. A. W. Ward, in his article on 'Drama' in the *Encyclopædia Britannica*, characterizes as 'immortal' and as 'the most famous of mediæval dramas.' It was certainly written before 1470.

An English translation of the play by Richard T. Holbrook was published by Houghton, Mifflin & Co. in 1905.

NOTE 47. PAGE 100.

In the Greek phrase quoted by Priscian from Alcman, πνρ τε should be printed thus, as two words. The entire passage of Priscian referred to here will be found on page 145, and an English version of Tory's French translation on page 146.

Concerning the book of *Epitaphs of Ancient Rome* mentioned at the foot of this page 100 and on pages 117 and 118, M. Bernard says that Tory must have had in mind the collection published by the printer Mazochi in 1516 or 1517, entitled *Epigrammata sive inscriptiones antiquæ urbis*, which is the oldest printed collection of inscriptions. But instead of copying from the original monuments, Mazochi had recourse to manuscript collections then to be found in some libraries. Consequently, the book was full of errors, which he tried to correct in a supplement (1523).

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